

Did the Prophet ﷺ Permit
**Christians to Perform Their
Prayers in His Masjid?**

*A Reply to the Use of These
Narrations to Permit Taking Part
in Pagan and Polytheistic Rituals*

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Recently, some have made the claim that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, permitted Christians to perform their prayers in his *Masjid*, therefore, there is no harm in Muslims attending events in which Christians and others perform acts of *shirk*. And some have gone further and made the claim that those who claim *Islām* but take part in these pagan rituals are excused.

The event they are referring to is the following:

Ibn Ishāq stated:

وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ قَالَ: لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَدَخَلُوا عَلَيْهِ مَسْجِدَهُ حِينَ صَلَّى الْعَصْرَ... "إِلَى أَنْ قَالَ: "وَقَدْ حَانَتْ صَلَاتُهُمْ فَقَامُوا فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلُّونَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "دَعُوهُمْ. فَصَلُّوا إِلَى الْمَشْرِقِ.

“And Muḥammad Ibn Jaʿfar Ibn az-Zubayr told me: ‘They came to the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, in Al-Madīnah. So they entered upon him in his *Masjid* when he prayed *Al-ʿAṣr*.’ Until he said: “And the time for their *Ṣalāt* came, so they stood in the *Masjid* of the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, so the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said: ‘Leave them.’ Then they performed their *Ṣalāt* toward the East”¹

Those after Ibn Ishāq narrated it by way of him as well, such as Ibn al-Munthir,² Ibn Jarīr aṭ-Ṭabarī³ and Al-Bayhaqī.⁴

There are two issues here; the first relates to the authenticity of this event and the second to its relation to the issue at hand.

As for the authenticity, then it is extremely weak, in fact, *Munkar* (Denounced).⁵

Ibn Rajab (d. 795 H.) commented on this chain by saying: “This (narration) is disconnected and weak. The likes of this are not used for proof.”⁶

Ibn Kathīr mentioned that another narration of this was collected by Ibn Mardawayh from the path of Muḥammad Ibn Ishāq on the authority of ʿĀṣim Ibn ʿUmar Ibn Qatādah on the authority of Maḥmūd Ibn Labīd on the authority of Rāfiʿ Ibn Khadij.⁷ However, he was not clear if it contained the mention of praying in the *Masjid* or not, and Ibn Mardawayh’s book is no longer in existence.

¹ “*As-Sīrah an-Nabawiyyah*” by Ibn Hishām 1/574

² “*Tafsīr al-Qurʾān*” by Ibn al-Munthir 1/109

³ “*Jāmiʿ al-Bayān ʿAn Taʾwīl Āy al-Qurʾān*” by Ibn Jarīr aṭ-Ṭabarī 5/172

⁴ “*Dalāʾil an-Nubuwwah*” by Al-Bayhaqī 5/382

⁵ A *Munkar* narration is when a narrator narrates something that contradicts what those who are more reliable narrated, or narrates something no one else did

⁶ “*Fath al-Bārī Fī Sharḥ Ṣaḥīḥ al-Bukhārī*” by Ibn Rajab 2/439

⁷ “*Tafsīr al-Qurʾān al-Athīm*” by Ibn Kathīr 2/51

In any case, both of these chains are rejected. The first is rejected because the narrator Muḥammad Ibn Jaʿfar Ibn az-Zubayr is not from the *Ṣaḥābah*, so it is impossible that he was present at this event. On top of this, he only narrates from the *Tābiʿīn*, so we know that he did not hear this from a Companion. In fact, he narrates from the minor *Tābiʿīn*, not even the major ones. Therefore, we know that there are a number of links missing between him and this story.

This chain, as well as the one Ibn Kathīr stated was narrated by Ibn Mardawayh, contain Muḥammad Ibn Ishāq, about whom the correct opinion is that his *Ḥadīth* are accepted as long as he does not contradict others or narrate something that is a fundamental on a topic, and that he clearly states that he heard it or was told it. These conditions are not present in this *Ḥadīth*. This story was narrated by Al-Bukhārī, Muslim and others, with no mention of the *Ṣalāt* being performed in the *Masjid*.⁸

So, the first chain has the defect of Muḥammad Ibn Jaʿfar Ibn az-Zubayr narrating something from the lifetime of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Muḥammad Ibn Ishāq's narration not matching what is contained in the authentic narrations.

The second chain (which is unverifiable) contains the defects of Muḥammad Ibn Ishāq narrating something that does not match what has come in the authentic narrations, along with the fact that we don't have the chain from Ibn Mardawayh to Ibn Ishāq, as Ibn Ishāq died in the year 151 H., yet Ibn Mardawayh wasn't even born until 409 H.

This story was mentioned elsewhere, as Ath-Thaʿlabī said:

"أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّبِيعِ وَمُحَمَّدُ بْنُ مَرْوَانَ عَنِ الْكَلْبِيِّ وَعَبْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ الرَّازِيِّ عَنْ أَبِيهِ عَنِ الرَّبِيعِ بْنِ أَنَسٍ."

"Muḥammad Ibn Ishāq informed us from Muḥammad Ibn Jaʿfar (Ibn) az-Zubayr and Muḥammad Ibn Marwān (informed us) from al-Kalbī and ʿAbdullāh Ibn Abī Jaʿfar ar-Rāzī (informed us) from his father from Ar-Rabīʿ Ibn Anas."⁹

The first of the three chains he mentioned was discussed earlier.

As for the second chain; Muḥammad Ibn Marwān from al-Kalbī:

Muḥammad Ibn Marwān

He is Muḥammad Ibn Marwān Ibn ʿAbdillāh Ibn Ismāʿīl, who was known as As-Suddī aṣ-Ṣaḡīr

⁸ "Muṣannaḥ Ibn Abī Shaybah" (#37,018), "Musnad Aḥmad" (#23,377), "Ṣaḥīḥ al-Bukhārī", (#4,380) "Ṣaḥīḥ Muslim", (#2,420) "Sunan Ibn Mājah" (#135), "Jāmiʿ at-Tirmithī" (#3,796) and "Sunan an-Nasāʿī al-Kubrā" (#8,142). And a second *Ḥadīth* in "Musnad Aḥmad" (#3,930) and "Sunan an-Nasāʿī al-Kubrā" (#8,140)

⁹ "Al-Kashfu Wal-Bayān ʿAn Tafsīr al-Qurʾān" by Ath-Thaʿlabī 3/6

Jarīr Ibn `Abdil-Ḥamīd aḍ-Ḍabbī (d. 188 H.) said: “*Kathāb* (A frequent liar).” ¹⁰

Ibn Numayr (d. 199 H.) said: “*Kathāb* (A frequent liar).” ¹¹

Yaḥyā Ibn Ma`īn (d. 233 H.) said: “He is not *Thiqah* (trustworthy).” ¹²

Muḥammad Ibn `Abdillāh Ibn Numayr (d. 240 H.) said: “He is nothing.” ¹³

Al-Bukhārī (d. 256 H.) said: “They were silent in his regard.” ¹⁴ And he said: “They were silent in his regard. His *Aḥādīth* are not to be written whatsoever.” ¹⁵

Al-Jawzajānī (d. 256 H.) said: “*Thāhib* (Gone).” ¹⁶

Abū Ḥātim ar-Rāzī (d. 277 H.) said: “He is *Thāhib al-Ḥadīth* (Gone in regards to *Ḥadīth*), *Matrūk al-Ḥadīth* (Abandoned in regards to *Ḥadīth*), his *Aḥādīth* are not to be written whatsoever.” ¹⁷

Ya`qūb Ibn Sufyān al-Fasawī (d. 277 H.) said: “And he is weak; not reliable.” ¹⁸

Ṣāliḥ Ibn Muḥammad Jazarah (d. 293 H.) said: “He was weak. And he used to fabricate *Aḥādīth* as well.” ¹⁹

An-Nasā`ī (d. 303 H.) said: “*Matrūk al-Ḥadīth*.” ²⁰

As-Sājī (d. 307 H.) said: “His *Aḥādīth* are not to be written.” ²¹

Ibn Ḥibbān (d. 354 H.) said: “He was from amongst those who narrated fabricated narrations from the established narrators. It is not allowed to write his *Ḥadīth* down except for the purpose of consideration, nor to use him as proof under any circumstances.” ²²

Ibn `Adī (d. 365 H.) said: “All of what he narrates is not *Mahfūth* (Preserved), and the weakness in his narrations is clear.” ²³

Al-Kalbī

¹⁰ “*Al-Jarḥ Wat-Ta`dīl*” by Ibn Abī Ḥātim 8/86

¹¹ “*Aḍ-Ḍu`afā` al-Kabīr*” by Al-`Uqaylī 4/136

¹² “*Aḍ-Ḍu`afā` al-Kabīr*” by Al-`Uqaylī 4/136, “*Al-Jarḥ Wat-Ta`dīl*” by Ibn Abī Ḥātim 8/86, “*Tārīkh Baġdād*” by Al-Khaṭīb al-Baġdādī 4/468

¹³ “*Tārīkh Baġdād*” by Al-Khaṭīb al-Baġdādī 4/468

¹⁴ “*At-Tārīkh al-Kabīr*” 1/232 and “*At-Tārīkh al-Awsaṭ*” 2/245 both by Al-Bukhārī

¹⁵ “*Aḍ-Ḍu`afā` aṣ-Ṣaġīr*” by Al-Bukhārī pg. 105

¹⁶ “*Aḥwāl ar-Rijāl*” by Al-Jawzajānī pg. 78

¹⁷ “*Al-Jarḥ Wat-Ta`dīl*” by Ibn Abī Ḥātim 8/86

¹⁸ “*Tārīkh Baġdād*” by Al-Khaṭīb al-Baġdādī 4/468

¹⁹ “*Tārīkh Baġdād*” by Al-Khaṭīb al-Baġdādī 4/468

²⁰ “*Aḍ-Ḍu`afā` Wal-Matrūkūn*” by An-Nasā`ī pg. 93

²¹ “*Tahthīb at-Tahthīb*” by Ibn Ḥajar al-`Asqalānī 9/437

²² “*Al-Majrūḥīn Minal-Muḥaddithīn Waḍ-Ḍu`afā` Wal-Matrūkīn*” by Ibn Ḥibbān 2/286

²³ “*Al-Kāmil Fī Ḍu`afā` ar-Rijāl*” by Ibn `Adī 7/513

He is Abun-Naḍr Muḥammad Ibn as-Sā`ib Ibn Bishr al-Kalbī

Sulaymān Ibn Ṭarkhān (d. 143 H.) said: "There were two liars in Al-Kūfah; one of whom was Al-Kalbī." ²⁴

Zā'idah Ibn Qudāmah (d. 161 H.) was asked: "There are three whom you do not narrate from; why do you not narrate from them? Ibn Abī Laylā, Jābir al-Ju'fī and Al-Kalbī." Then when speaking about Al-Kalbī, he said: "As for Al-Kalbī, then I used to go to him to recite *Qur'ān* to him. Then one day I heard him saying: 'I became ill once, so I forgot what I had memorized, so I went to the family of Muḥammad, so they spit in my mouth, then I remembered what I had forgotten.' So I said: 'No, by Allāh, I will not narrate anything from you ever again.' Then I abandoned him." ²⁵

Yaḥyā Ibn Sa'id al-Qaṭṭān (d. 198 H.) ²⁶ and `Abdur-Rahman Ibn Mahdī (d. 198 H.) ²⁷ abandoned him.

Yaḥyā Ibn Ma'īn said: "He is nothing." ²⁸

Al-Bukhārī mentioned him in his book of weak narrators. ²⁹

Al-Jawzajānī said: "*Kathāb Sāqiṭ* (Fallen)." ³⁰

Muslim (d. 261 H.), ³¹ and An-Nasā'ī ³² said: "*Matrūk* (Abandoned)."

Abū Bakr al-Athram (d. 273 H.) said: "*Matrūk* with the People of Knowledge." ³³

An-Nasā'ī ³⁴ and Ad-Dāraquṭnī (d. 385 H.) ³⁵ said: "*Matrūk al-Ḥadīth*."

Al-Uqaylī (d. 322 H.) mentioned him in his book of weak narrators. ³⁶

Ibn Ḥibbān mentioned him in his book of weak and abandoned narrators. ³⁷

Ibn `Adī mentioned him in his book of weak narrators. ³⁸

²⁴ "Al-Jarḥ Wat-Ta'dīl" by Ibn Abī Ḥātim 7/270

²⁵ "Tārīkh Ibn Ma'īn – Riwāyat ad-Dawrī" 3/280

²⁶ "At-Tārīkh al-Kabīr" 1/101, "At-Tārīkh al-Awsaṭ" 2/51 and "Aḍ-Ḍu'afā' aṣ-Ṣaḡīr" pg. 101 all by Al-Bukhārī

²⁷ "At-Tārīkh al-Kabīr" 1/101 and "At-Tārīkh al-Awsaṭ" 2/51 both by Al-Bukhārī

²⁸ "Tārīkh Asmā' aḍ-Ḍu'afā' Wal-Kathābīn" by Ibn Shāhīn pg. 164

²⁹ "Aḍ-Ḍu'afā' aṣ-Ṣaḡīr" pg. 101 all by Al-Bukhārī

³⁰ "Aḥwāl ar-Rijāl" by Al-Jawzajānī pg. 66

³¹ "Al-Kunā Wal-Asmā'" by Muslim Ibn al-Ḥajjāj 2/840

³² "Aḍ-Ḍu'afā' Wal-Matrūkūn" by An-Nasā'ī pg. 90

³³ "Nāsikh al-Ḥadīth Wa Mansūkhuh" by Al-Athram 1/209

³⁴ "Al-Kāmil Fī Ḍu'afā' ar-Rijāl" by Ibn `Adī 7/277

³⁵ "Al-Mu'talif Wal-Mukhtalif" by Ad-Dāraquṭnī 4/222

³⁶ "Aḍ-Ḍu'afā' al-Kabīr" by Al-Uqaylī 4/76

³⁷ "Al-Majrūḥīn Minal-Muḥaddithīn Waḍ-Ḍu'afā' Wal-Matrūkīn" by Ibn Ḥibbān 2/253

³⁸ "Al-Kāmil Fī Ḍu'afā' ar-Rijāl" by Ibn `Adī 7/274

Ibn Shāhīn (d. 385 H.) mentioned him in his book of weak narrators and liars.³⁹

So, this chain contains four defects:

1. Muḥammad Ibn Marwān is accused of lying
2. Al-Kalbī is a liar
3. The disconnect between Al-Kalbī and the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as he died in the year 146 H.
4. This detail not being mentioned in any of the authentic *Aḥādīth* narrated about the Christians of Najrān

As for the third chain; `Abdullāh Ibn Abī Ja`far ar-Rāzī from his father from Ar-Rabī` Ibn Anas:

`Abdullāh Ibn Abī Ja`far:

Muḥammad Ibn Ḥumayd (d. 248 H.) said: “`Abdullāh Ibn Abī Ja`far said: ‘Ammār Ibn Yāsir was a *Fāsiq* (Evil person).’ I (had previously) heard ten thousand *Aḥādīth* from him, so I through them away.”⁴⁰

Abū Zur`ah ar-Rāzī (d. 264 H.) said: “*Ṣadūq* (Truthfu).”⁴¹

Abū Ḥātim ar-Rāzī said: “*Thiqah Ṣadūq*.”⁴²

As-Sājī said: “There is weakness in him.”⁴³

Ibn Ḥibbān mentioned him in “*Ath-Thiqāt*”, then said: “His *Aḥādīth* are taken into consideration from other than his father.”⁴⁴

Aṭ-Ṭabarānī (d. 360 H.) said: “This *Ḥadīth* is not narrated from Ḥuthayfah except with this chain; `Abdullāh Ibn Abī Ja`far narrated it on his own.”⁴⁵ And he said: “No one narrated this *Ḥadīth* from Muḥammad Ibn al-Ḥanafiyyah except Muḥammad Ibn Ka`b, nor from Muḥammad Ibn Ka`b except Mūsā Ibn `Ubaydah; `Abdullāh Ibn Abī Ja`far narrated it on his own.”⁴⁶

³⁹ “*Tārīkh Asmā’ aḍ-Ḍu`afā’ Wal-Kaḥḥābīn*” by Ibn Shāhīn pg. 164

⁴⁰ “*Al-Kāmil Fī Ḍu`fā’ ar-Rijāl*” by Ibn `Adī 5/362

⁴¹ “*Al-Jarḥ Wat-Ta`dīl*” by Ibn Abī Ḥātim 5/127

⁴² “*Al-Jarḥ Wat-Ta`dīl*” by Ibn Abī Ḥātim 5/127

⁴³ “*Taḥthīb at-Taḥthīb*” by Ibn Ḥajar al-`Asqalānī 5/177, “*Ikṃāl Taḥthīb al-Kamāl Fī Asmā’ ar-Rijāl*” by `Alā’ ad-Dīn Muḡaltāy 7/290

⁴⁴ “*Ath-Thiqāt*” by Ibn Ḥibbān 8/335

⁴⁵ “*Al-Mu`jam al-Awsaṭ*” by Aṭ-Ṭabarānī 7/270

⁴⁶ “*Al-Mu`jam al-Awsaṭ*” by Aṭ-Ṭabarānī 7/270

After mentioning a number of *Munkar* narrations from him, Ibn `Adī said: “And `Abdullāh Ibn Abī Ja`far has *Aḥādīth* other than what I mentioned, from his father and from others. And some of his *Aḥādīth* he is not followed in.” ⁴⁷

Ath-Thahabī said (d. 748 H.): “This is a *Munkar Ḥadīth*; only `Abdullāh narrated it.” ⁴⁸ And he said: “He was declared reliable (i.e. by Ibn Ḥibbān), and there is something in him.” ⁴⁹

Ibn Ḥajar al-`Asqalānī (d. 852 H.) said: “*Ṣadūq* who makes mistakes.” ⁵⁰

As is evident from what the Scholars of *Ḥadīth* have said and how they judged some of his *Aḥādīth*, he was a truthful person, however, there was weakness in his narrations. Therefore, if he is the only one to narrate something from a *Shaykh*, it is not acceptable. And Ibn Ḥibbān, as mentioned earlier, went as far as to declare that the only *Aḥādīth* that should be taken into consideration are those from other than his father. So here, this narration of his from his father wouldn't even be taken into consideration.

Abū Ja`far ar-Rāzī is `Īsā Ibn `Abdillāh Ibn Māhān

The words of the Scholars of *Ḥadīth* can be divided into five levels in his regard:

The first:

Muḥammad Ibn Sa`d (d. 230 H.) said: “And he was *Thiqah*.” ⁵¹

Yahyā Ibn Ma`īn said: “*Thiqah*.” ⁵²

`Alī Ibn al-Madīnī (d. 234 H.) said: “Abū Ja`far ar-Rāzī was *Thiqah* according to us.” ⁵³

Muḥammad Ibn `Abdillāh Ibn `Ammār al-Mawṣilī (d. 242 H.): “*Thiqah*.” ⁵⁴

The second:

Yahyā Ibn Ma`īn said: “*Laysa Bihi Ba's* (He is okay).” ⁵⁵

Ibn `Adī said: “And Abū Ja`far has upright, proper *Aḥādīth* which he narrated. The people narrated from him and the vast majority of his *Aḥādīth* are upright and I have hope there is no problem with him.” ⁵⁶

⁴⁷ “*Al-Kāmil Fī Ḍu`afā' ar-Rijāl*” by Ibn `Adī 5/363

⁴⁸ “*Mīzan al-I`tidāl Fī Naqd ar-Rijāl*” by Ath-Thahabī 2/404

⁴⁹ “*Al-Kāshif Fī Ma`rifat Man Lahu Riwayah Fil-Kutub as-Sittah*” by Ath-Thahabī 1/543

⁵⁰ “*Taqrīb at-Tahthīb*” by Ibn Ḥajar al-`Asqalānī pg. 298

⁵¹ “*Aṭ-Ṭabaqāt al-Kubrā*” by Muḥammad Ibn Sa`d 7/380

⁵² “*Tārīkh Ibn Ma`īn – Riwayāt Ibn Mihrāz*” 2/90 and “*Al-Jarḥ Wat-Ta`dīl*” by Ibn Abī Ḥātim 6/281

⁵³ “*Su`ālāt Ibn Abī Shaybah Li-Ibn al-Madīnī*” pg. 122 and “*Tārīkh Baḡdād*” by Al-Khaṭīb al-Baḡdādī 12/461

⁵⁴ “*Tārīkh Baḡdād*” by Al-Khaṭīb al-Baḡdādī 12/461

⁵⁵ “*Min Kalām Abī Zakariyyā Yahyā Ibn Ma`īn Fir-Rijāl*” pg. 50

⁵⁶ “*Al-Kāmil Fī Ḍu`afā' ar-Rijāl*” by Ibn `Adī 6/449-450

The third:

Yahyā Ibn Maʿīn said: “*Ṣāliḥ* (Adequate).”⁵⁷ And: “*Thiqah*, and he makes mistakes in what he narrates from Muḡīrah.”⁵⁸

ʿAlī Ibn al-Madīnī (d. 234 H.) said: “He is like Mūsā Ibn ʿUbaydah. And he mixed things up when narrating from Muḡīrah and his likes.”⁵⁹

Aḥmad Ibn Ḥanbal said: “*Ṣāliḥ al-Ḥadīth* (Adequate with regards to *Ḥadīth*).”⁶⁰

And Abū Ḥātim ar-Rāzī said: “*Thiqah Ṣadūq Ṣāliḥ al-Ḥadīth*.”⁶¹

The fourth:

Aḥmad Ibn Ḥanbal said: “He is not strong in *Ḥadīth*.”⁶² And: “*Muḍṭarib al-Ḥadīth* (Shaky in regards to *Ḥadīth*).”⁶³

ʿAmr Ibn ʿAlī al-Fallās (d. 249 H.) said: “And he is from the truthful people, (but) he had a bad memory.”⁶⁴

Abū Zurʿah said: “A *Shaykh* who makes many mistakes.”⁶⁵

ʿAbdur-Raḥmān Ibn Yūsuf Ibn Khirāsh (d. 283 H.) said: “He had a bad memory (but) *Ṣadūq*.”⁶⁶

An-Nasāʾī said: “He is not strong.”⁶⁷

As-Sājī said: “*Ṣadūq* (but) not accurate.”⁶⁸

The fifth:

Ibn Ḥibbān said: “He was from amongst those who narrated *Munkar* narrations on his own from well-known narrators. Using his narrations as proof does not please me, except when he conforms to (what was narrated by) the *Thiqāt* (Trustworthy narrators). And it is not

⁵⁷ “*Al-Jarḥ Wat-Taʿdīl*” by Ibn Abī Ḥātim 6/281

⁵⁸ “*Tārīkh Ibn Maʿīn – Riwāyat ad-Dawrī*” 4/358

⁵⁹ “*Tārīkh Baḡdād*” by Al-Khaṭīb al-Baḡdādī 12/461

⁶⁰ “*Tārīkh Baḡdād*” 11/146 by Al-Khaṭīb al-Baḡdādī and “*Taḥthīb al-Kamāl Fī Asmāʾ ar-Rijāl*” by Al-Mizzī 33/194

⁶¹ “*Al-Jarḥ Wat-Taʿdīl*” by Ibn Abī Ḥātim 6/281

⁶² “*Al-ʿIlal Wa Maʾrifat ar-Rijāl Li-Aḥmad – Riwāyat Ibnihī ʿAbdillāh*” 3/133 and “*Al-Jarḥ Wat-Taʿdīl*” by Ibn Abī Ḥātim 6/281

⁶³ “*Al-Abṭāl Wal-Manākīr*” by Al-Jawraqānī 1/204

⁶⁴ “*Tārīkh Baḡdād*” by Al-Khaṭīb al-Baḡdādī 12/461, “*Taḥthīb al-Kamāl Fī Asmāʾ ar-Rijāl*” by Al-Mizzī 33/195, “*Tanqīḥ at-Taḥqīq*” by Ibn ʿAbdīl-Hādī 2/445 and “*Taḥthīb at-Taḥthīb*” by Ibn Ḥajar al-ʿAsqalānī 12/57

⁶⁵ “*Suʾālāt al-Barthaʾī*” 2/443

⁶⁶ “*Tārīkh Baḡdād*” by Al-Khaṭīb al-Baḡdādī 12/461, “*Taḥthīb al-Kamāl Fī Asmāʾ ar-Rijāl*” by Al-Mizzī 33/195

⁶⁷ “*Al-Mujtabā Min as-Sunan*” 3/258

⁶⁸ “*Tārīkh Baḡdād*” by Al-Khaṭīb al-Baḡdādī 12/461, “*Al-Majmūʿ Sharḥ al-Muḥaṭṭab*” by An-Nawawī 12/112 and “*Taḥthīb al-Kamāl Fī Asmāʾ ar-Rijāl*” by Al-Mizzī 33/195

allowed to take his narrations into consideration except in that which he has not contradicted the established narrators.”⁶⁹

As is evident from the discussion about this narrator, he was a truthful person, however, he had a bad memory. Due to this, he made many mistakes in general, even more so when narrating from Muğīrah and the likes.

Lastly, Ar-Rabī` Ibn Anas was a *Tābi`ī*, so he would not have been present at this event.

So this narration contains four defects:

1. The *Tafarrud* (Individual narration) of `Abdullāh Ibn Abī Ja`far
2. The weakness of Abū Ja`far ar-Rāzī
3. The disconnect between Ar-Rabī` Ibn Anas and the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
4. This detail not being mentioned in any of the authentic *Aḥādīth* narrated about the Christians of Najrān

On top of all of the clarified weaknesses, the fact that this detail is not in any book of *Ḥadīth* whatsoever, is proof enough that it is not authentic. In fact, there is no mention of the Christians even being in the *Masjid* in any book of *Ḥadīth*.

So, as is evident, the weakness of this *Ḥadīth* precludes it from being a proof for anything.

As for how this event relates to the issue at hand:

Using this incident is a false/invalid *Qiyās* (Deductive Analogy), even according to those who accept *Qiyās*

- The Muslims were visited in a position of power while those who take part in these types of actions are in positions of weakness. Therefore, they have no real ability to stop anything that happens which they disagree with.
- The Muslims were being visited and were informing the visitors about *Islām*, while those who take part in these types of actions are not passing on information about *Islām*. In actuality, the mere fact that these people took part in these acts shows they were, in reality, hiding *Tawḥīd*; the very basis of *Islām*.
- The Muslims were allowing something to take place while those who take part in these acts are actually performing the act itself. This would necessitate that, when the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, took *Jizyah* from *kuffār*, this is proof that a Muslim is allowed to worship other than Allāh.

⁶⁹ “*Al-Majrūhīn Minal-Muḥaddithīn Waḍ-Ḍu`afā’ Wal-Matrūkīn*” by Ibn Ḥibbān 2/120

- *kuffār* entering a place of *Tawḥīd* that is free from any *shirk* is not comparable to Muslims entering a place devoid of any *Tawḥīd* and surrounded by elements of *shirk* for any form of *Qiyās* to take place.

And Allāh Knows Best.

Abū Ṭālūt Haytham Āl Sayfaddīn